American Missionary.

VOL. XII. JUNE, 1868. NO. 6.

FREEDMEN.

GEORGIA.

Interesting Proceedings

IN MACON.

Dedication of a School House—Formation of a Church—Dedication of a Church Edifice.

[The following sketch of encouraging events is compiled from several interesting reports now before us, and which we take the liberty of condensing and arranging so as to make a more full narrative than is furnished by either of the writers. We append the name of the writer to each extract.]

DEDICATION OF THE LEWIS SCHOOL HOUSE.

CLEARING FOR ACTION.

On the 25th of March the builders had struck their last stroke; the rooms had been washed and made clean; the doors were closed and the keys delivered to the representative of the A. M. A. The building was ready for the sacred use for which it had been erected.

On the day following—March 26th—at three o'clock in the afternoon, we assembled to dedicate this edifice to God and to the Christian education of the Freed People. The yet incomplete chapel, adjoining the school building, and into which one of the school rooms opens by sliding doors, had been cleared of its benches, its tool chests, its lumber, its shavings, and the noise of its builders; the huge sliding doors opening into the first school room had been drawn back; the folding doors between that and the next room had been folded back upon themselves—transforming the chapel and two rooms of the school building into one large audience hall. All the settees at our command had been brought in; church seats had been borrowed; and other seats had been extemporized; and, as the hour for the services approached, crowds of men, women and children filled the chapel and the adjoining rooms—eager, expectant, evidently feeling that this was indeed a great day for them.

THE DEDICATORY EXERCISES

consisted of the reading of appropriate selections of Scripture, prayer, and several addresses; all interspersed with the singing of several patriotic and other fitting pieces by a selected choir of more than one hundred pupils, from our higher grades of school.

Mr. Rockwell made a brief statement of the commencement and progress of the A. M. A. work in Macon. He was followed by the leading speaker, Mr. E. A. Ware, of Atlanta, in a clear, simple, frank, bold presentation of truths appropriate to the time and the occasion. Mr. Ware was followed by Gen. Lewis, a prominent officer of the Freedmen's Bureau in this department, and in honor of whom the new school building had received its name. His address was very touching. With much feeling he alluded to the honor conferred upon him in the christening of the noble edifice thus being dedicated to its holy work. He said that in coming years his name would be preserved to

history by this simple tribute. But with great modesty he disclaimed any title to this honor, except what might arise from a heart deeply interested in the welfare of the colored people; and a willing mind and ready hands to do for their good all the little in his power.

So deep were his emotions as much of the time almost to choke his utterance. The whole brief address was one of the most gem-like things I ever heard.

A TOUCHING INCIDENT

connected with these services was the enthusiastic singing by this large chorus of youthful voices of "The Star Spangled Banner;" while over us floated, from the chapel flag staff, the dear old stars and stripes. You need to see the dear flag under such circumstances to be thrilled with its grand enthusiasm. The Freed People understood it that day; for when these services were all over they passed gently out; stood for a moment reverently under the proudly floating emblem of their liberty—and there arose for it three deep, hearty, ringing cheers.

And thus passed by a day which has made its mark in Macon. It is the harbinger of other days; dark they may be with sorrow and trial; but bright with the finger of God pointing ever to the glorious future that awaits this people.

REV. FRANK HALEY.

Another Sketch.

(From the Norwich, Ct., Courier.)

THE MEN.

The people of Norwich can but feel the deepest interest in school matters among the colored citizens of this State. They have two noble representatives who stand at the head of this work for Georgia—Mr. Ware, who is connected with the Freedmen's Bureau, and by appointment of Gen. Howard, superintendent of education for the State; and Mr. John A. Rockwell, who is commissioned by the American Missionary Association, superintendent of its work in the southern part of the State. Both, according to statements made to me by army officers, and loyal men here, are doing a most extensive and invaluable work. Gen. Saxton, of Gen. Meade's staff, told me that the influence of their educational labors was felt in every part of Georgia, and was having a most beneficial effect, helping on reconstruction, and greatly improving the condition of the colored population.

THE SCHOOL.

The school which the American Missionary Association has just completed, stands on a very sightly lot and is in every respect a most commodious and well furnished building. It was called after Gen. Lewis, the efficient commander of the Bureau in this department, and widely known as a true friend to the colored people, and for his assistance in the educational efforts in their behalf. The building is eighty feet long by sixty in width, two full stories high and has accommodation for nine schools, and altogether for something over 500 scholars. The schools are graded, and are most admirably presided over by teachers who cannot be surpassed by any in New England. Intelligent, refined, thoroughly capable, these teach with enthusiasm, and adopt the latest and best method of imparting instruction in vogue in the common schools of Boston and Worcester. The school rooms are finished with Georgia pine and are furnished with neat cherry desks and all the modern appliances of the best New England schools. Adjoining these rooms are convenient closets for the shawls and hats of the scholars. In the upper floor is also a pleasant office for the principal, and

a recitation room for normal and more advanced classes. The whole building is a model of its kind, and is justly the pride of the teachers of the Association and the colored people of Macon.

THE DEDICATION.

The dedication services occured on Thursday, March 26th, consisting of prayer, singing by the children, and addresses by the Rev. Mr. Ware and General Lewis. Both the latter gentlemen spoke earnestly and well, and by all, save two fiery ministers of the city, were approvingly received. Mr. Ware's address was clear and forcible, and with the exception of but one sentence could not have been objected to by even these reverend champions of secession and rebellion. And their rage and ridiculous protest published over their signatures the next day resulted entirely from a gratuitous inference they made from a single remark of Mr. Ware. However no one here is much disturbed, and the free speech they do not seem to relish in the South is not to be stopped by these fanatics in a wicked cause. In this school, and its adjoining chapel, Northern sentiment will find an unrestricted utterance. For nothing has ever been or ever will be said in bitterness, but in kindness and with freedom, the privilege to speak the convictions of mind and heart has been claimed.

THE FUTURE.

The day is coming when the state of Georgia will honor Mr. Rockwell and his associate teachers for the work they are doing in behalf of general education, and particularly for the colored citizens. Already as a signal proof of the effect of these schools the American Missionary Association has established, is the fact that the new constitution prescribes a system of free common schools to be supported by taxation, and open to all without distinction of color or condition.

REV. M. M. G. DANA.

ORGANIZATION OF THE CHURCH.

(From the Congregationalist and Recorder.)

A CONGREGATIONAL CHURCH AT MACON.

Yesterday, April 11th, will form an era in the history of Macon, for New England came down and planted her peculiar institutions, the school house and the church, putting the spelling book and the bible into the hands of the people, and setting the teacher and the preacher in the midst of these dark and desiring masses. An ecclesiastical council met at Macon at the call of persons here, white and black, who desired to be organized into a Congregational church. The public services of the occasion were as follows: reading of the Scriptures and prayer by Rev. E. O. Tade, of Chattanooga, Tenn.; sermon by Rev. C. L. Woodworth, of Boston; consecrating prayer by Rev. E. P. Smith, of New York; fellowship of the churches by Rev. C. W. Francis, of Atlanta, Ga.; concluding prayer by Rev. M. M. G. Dana, of Norwich, Ct.; benediction by Rev. Frank Haley, acting pastor.

The circumstances in which the council was placed, not unnaturally conspired to render the whole scene one of deep and tender interest. When it is remembered that two years ago last December, there was not a school in Macon for the colored people, hardly a spelling book, or a bible, one who has looked upon results which meet the eye to-day, is constrained to exclaim, "What hath God wrought." Within these two years, out of a colored population of 6000 persons, the Association has gathered into its schools at least 2500, all of whom have been taught to read, and hundreds of whom, now in the schools are as thoroughly taught, as

well disciplined, as scholars of a similar grade in the schools of the North.

REV. C. L. WOODWORTH.

DEDICATION OF NORWICH CHAPEL.

DESCRIPTION OF THE BUILDING.

Our new chapel is at last completed, and dedicated to the worship and service of the most high God. The chapel is seventy feet long, and forty feet in width. Its style of achitecture is Gothic. Outside it is white, with brown trimmings. Inside it is a model of taste and symmetrical beauty. It is admitted to be "the neatest chapel in Macon." As you enter its doors, you are impressed with its cheerful and inviting aspect.

From sill to plate it is eighteen feet. Thence the roof runs up steep and high, forming a very sharp angle at the "ridge-pole." All the space thus enclosed is thrown into the audience room.

The wainscoting around the chapel is four feet high. From the crown-rail of the wainscoting to the moulding at the base of the roof-ceiling, on the sides, and to the ceiling itself, on the ends, the walls are plastered with a plaster of peculiar make, which when dry closely resembles hewn granite.

The wainscoting, the doors, the casings—except the window sills—and the ceiling of the roof are all native wood dressed in oil. The rest of the wood work is all stained in imitation of black walnut.

It is a chapel, if not to be proud of, certainly to be devoutly thankful for. It is called Norwich Chapel because it was largely built by contributions from the Second Congregational Church and Society in Norwich, Conn.

THE DEDICATION.

On Sunday, April 12th, at eleven o'clock, A. M., an audience of six hundred assembled in the chapel and the adjoining school room to witness the dedicatory services.

Rev. M. M. G. Dana, pastor of the Second Congregational Church in Norwich, Conn., preached from Isa. 46: 13: "I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory."

The Church of Christ, the abiding place of his salvation, was the theme. The sermon was simple, earnest, impressive, and was listened to with the closest attention.

The dedicatory prayer was by Rev. C. F. P. Bancroft, of Lookout Mountain, Tenn. This prayer was very appropriate and impressive. Above us, from the flag staff, rising up high from the chapel bell-tower, floated in quiet majesty our beautiful flag; the stars all there; the stripes unrent; no stain upon its broad folds; no cloud upon its blue sky—all bathed in the pure sunlight of God.

And as the prayer of dedication was about to close, there was a hushed silence, while with voiceless gratitude our hearts gave this house to God, to be his peculiar dwelling place—and again the voice of prayer arose: "We dedicate this chapel to Thee, Father, Son, and Holy Ghost. These seats we dedicate to Thee. This pulpit we dedicate to Thee. *From foundation stone to the loved flag of our Country that floats above us, we dedicate it all to Thee.*

And so Norwich Chapel, with its proud emblem of universal liberty, was solemnly dedicated to God; to His service in behalf of the ignorant, the poor, and the oppressed. And then in a song of praise this joyous act was repeated—and the Benediction of God fell sweetly upon our hushed and tearful hearts.

REV. F. HALEY.

THE SERMON.

[By the kindness of Rev. Mr. Dana we are permitted to add the concluding passage of his sermon.]

If now I may be permitted to add any words of salutation from those not present, and whose contributions for this chapel have been so generous, they would be such as I am sure you would all recognize as most sincere and loving. So far as my people have helped you to secure this place of worship, they mean by it, (1st,) An expression of their *faith* in you; and, (2nd,) An avowal of their interest in the welfare of the colored citizens of Macon. They would not be understood as fostering a sectarian work, or as planting here institutions the best hearted in *this community* cannot respect. This chapel is *no political* device, it is our testimony to our faith in a free and pure Gospel for all men. And we dedicate it to-day to the Lord Jesus Christ with no feelings of antagonism towards the churches and children of our Divine Master in this place, but rather with grateful hearts that we have been able to erect an edifice which shall witness to our belief in the Gospel, and the possibility of reaching all classes by it. My people have faith in churches and chapels, in free schools and sabbath schools. And they have no fear that such places as this can become too numerous, wherein the brotherhood of the entire race of man shall be taught, and the right to worship God as conscience demands shall be affirmed. The prayers, no less than the gifts of Christians in other parts of our common country, are with you here, and the salutations of numerous Christian hearts are through me and others seeking for utterance and acceptance. I am glad to stand here to-day representing no other interest but that *one* which is supreme, viz: the *Gospel of Christ*, and bid you in the name of the Master, dear to every Christian heart, God-speed. I am glad this chapel is here to testify that nothing can so effectually unify this nation as a pure and wide-spread Christianity. And I am confident we will realize that fellowship of which many have dreamed, and for which some still wearily wait, when all of every class and condition come around the cross on which the Saviour died. There alone will our differences be forgotten in the common hopes and joys which will be our common heritage. So brethren, beloved of God, may grace, mercy and peace abide with you, and your prayers and labors here avail to bless this community and our country, and, united with ours, help to consummate the great work of human redemption.

THE CHURCH.

(From the Congregationalist and Recorder.)

And right beside the school house and connected with it, is the Norwich Chapel, dedicated yesterday, for the use of the Church formed the day before. The church enterprise starts most auspiciously; the congregation, already numbering some three hundred, largely composed of the intelligent young men and women in the day schools; and the Sabbath school having on its rolls more than two hundred names. It does not need large faith to believe that such a church and congregation, at a very early day, will be a controlling power in this community.

At the close of the Sabbath service, in the afternoon, the little church sat down to the table of communion. It was a scene of touching and sacred interest. We thought of our suffering and glorified Lord, of the work to be done, of the future career of blessing and influence, opening up and bearing the consecrated band forward to toil and duty.

The Interior of Georgia.

[The two letters appended will exhibit the efforts of our teachers to push out from the larger towns in Georgia, and to establish schools in smaller places. It will be seen that the dark and stormy beginnings are followed by sunshine and rapidly growing fruits.]

BAINBRIDGE, GA., April 17, 1868.

FROM NIGHT TO NOON.

When we first came to Bainbridge I wrote you some gloomy letters. We found the people lukewarm—there were no school houses, our expenses were large, and for a while it seemed as though the post must be abandoned. But we have recovered from all that. The Freedmen are manifesting a greater interest in all that pertains to the schools and the teachers; with the aid of the Freedmen's Bureau suitable rooms have been fitted up; from small beginnings, the two rolls of Miss Powers and Miss Clark now foot up 165 names, with a good night school, and a Sunday school of over 150.

CAUTIOUS REFORM MOVEMENT.

A temperance society is in process of formation. To obtain signers of the pledge is an easy matter, but to find men in this part of the country, where spirits and tobacco are so generally used, who can and will keep their promises, is a little more difficult. We have been "agitating" the subject for months, but have not yet dared to have any sign the full pledge. We are about to do so, however; next week we organize, choose officers, and a few are going to enlist under our banner as soldiers of the "Vanguard of Freedom."

EX-REBELS UNSOCIAL.

And we are beginning to like this little city. The white people do not come near us. We have been keeping house four months, and have not yet had a single white call, except Mr. Johnson, the Baptist minister, who was a Union man all through the war. We go to church, a kind of Southern Zion, and see all the better portion of the citizens there, Sabbath after Sabbath, but the teachers receive no sign of recognition, and frequently I leave the building feeling that I would shake off the dust from my feet; and were it not, that I wish all to know that the A. M. A.'s are fair and foul weather church goers we should often times remain away. In one of the adjoining counties, the feeling of the people is such that the teachers there have not yet dared to go to their church.

SCENERY BEAUTIFUL.

Nevertheless, as I said above, we begin to think there is no place like Bainbridge. It is laid out in squares, and the streets are shaded with hundreds of the finest live and water oaks that ever gladdened the eyes of a lover of trees. They are very large—almost perfect in symmetry, with dense foilage of shining green. And then we have cedars and hollies and immense pines and sycamores. The river, a very rapid stream, runs by the edge of the town—our own house on a bluff overlooking it, and the steamers that ply up and down, land just within sight of our windows. We have fruit trees in abundance all around us, the magnolia, pomegranate, fig, orange, peaches, and plums, and beautiful shrubbery, the cape jasmine, spanish bayonet, japonica, roses in profusion. We see scores of Freedmen every day in the office, in the yard, around the town; we are thrown in hourly contact with the children; visit once in a while the other teachers—and have the best talks over our dinner and tea tables, and the heartiest laughs around our hearthstones that you ever heard. We get along about as well without the society of the male or female rebs—and perhaps

have all the more time to devote to our labor.

Charlotte Bronte found beauty and inspiration in the barren moors about her home. It would seem that God has so made the world that we cannot remain long in one spot without becoming attached to it—however unattractive, or bleak, or drear it may be.

NOT ROOM ENOUGH.

Our schools have out grown our present accommodations, and we desire to put up another school house so soon as we can possibly raise the money needed. The Freedmen have no place to worship in, and we have been urging them to unite their efforts and erect one building that shall answer for both purposes. Thus far we have raised in money and by subscription some $150—two-thirds of it *subscribed*, and promises of this kind, in this part of our country, are not always faithfully kept. We have the land secured by deed to the Freedmen. It was given by a citizen of Bainbridge, a Union man, now a candidate for the State Senate. We shall need about $500. When I read of the sums that are being contributed by good people at home, toward building churches out West, for creating orphan asylums, for founding charitable and educational associations, for the establishment of public libraries, and other purposes, I wish I had the ears, or the pocket books, of a few giving men that I know of. I can point out to any liberal hearted man an excellent investment. I am perfectly willing to act as his agent in the matter and will make no such charge as do Jay Cooke & Co., for their services. And I will guarantee a much larger return for the amount invested than do these eminent bankers. Have you not some acquaintance who would like to feel the luxury of doing good.

WANTS TO BE EDITOR.

If you would only let me edit one number of the Missionary how I would harrow up the feelings of your readers.—[Come on with your harrow, Bro. Clark. Ed. Miss.]

But it will all come right; we are not going to feel over anxious. We are working hard and praying earnestly for success, and we have faith to believe that at the proper time, the funds will be forthcoming.

Yours, sincerely,

W. L. Clark.

A brighter day—Sunday School Papers — A teachable and thankful minister.

Newton, Ga., April 3, 1868.

The work here is prospering beyond our hopes. The midnight hour at which we arrived, three months ago, was no darker than our prospects when preparations were first made for opening a school. Our superintendent had been shamefully insulted, and we came prepared to be burned out, or mobbed. We had expected to rent an adjoining house for a school, but the owner fearing that the stigma of having had a colored school there would render his house unrentable, disposed of it otherwise. Almost in desperation, we opened our school in a small kitchen admitting little light and much cold. Here the children were crowded together, in each others laps, on the floor, everywhere. Soon more commodious quarters were obtained, and now we rejoice in comfortable seats. Our school would scarcely be recognized as the motley crowd which were gathered two and a half months ago. The parents are delighted with their progress, especially as shown in the Sunday School exercises.

A few weeks ago we had Sabbath School papers for the first time. The grown people stood about the doors

and windows listening and looking. Perhaps not one of the children had ever had a Sunday School paper before, and their delight knew no bounds. We have seldom witnessed a more pleasant sight. Nearly all our pupils are from plantations, some of them quite distant, still they are very punctual. Our night school is doing well. Among its most interesting members, is the Methodist minister, who, every Friday night, reads a long Bible lesson, and he always ends with, "Thank you maam."

Almost none of these people have Testaments. We should be very glad if you could send us some.

Yours, truly,

H. G. FOOTE.

ALABAMA.

[Our March number gave, in an article copied from the *Advance*, an interesting description of a college building in Mobile, purchased by this Association. We give below a graphic sketch of the enthusiasm of the colored pupils on entering the edifice as a school house for them.]

A NEW ERA.

As soon after the first of January as practicable the schools were transferred to the new building, and that day is certainly an epoch in the history of the Freed people of Mobile.

Early on the morning of the day announced for the opening of the school, a steady stream of colored children set in up Government street, causing great amazement and consternation to the residents along the route. "What are the niggers going to do," was the anxious inquiry addressed by the unreconstructed citizens to each other. Doubtless they indulged in many private maledictions on being informed that they were going to be educated.

The enthusiasm of the children themselves was unbounded; they rushed into the building and grounds as if they had at last come into their inheritance, and meant to enjoy it in the fullest.

I think the most implacable enemy of these people would have experienced a mitigation of his harsh feelings had he witnessed the three hundred children, their faces expressing the most eager delight, shouting with joy over the play-ground and around the building, which to them impersonated the idea of all that is noble and lofty in future cultivation and civilization. All through the busy day of entering names and organizing classes, my heart was swelling with thanksgiving for God's mercy in changing the dark past of slavery to the luminous present.

PROPERTY, A POWER.

The purchase of this property fairly determined the success of the educational work in Mobile. The school is already a power in the community. The "Times" newspaper of this city, knows us by the designation, "Nigger College." So be it. With the blessing of a gracious Providence, we hope to make the institution thus alluded to, one of the greatest instrumentalities for good in the land. The ownership of the college gives great prominence to our work, and attracts to it very general attention. We have frequent visitors in our school rooms, some brought thither by real interest in the education of the people, and some who come simply from curiosity.

A SOUTHERN CLERGYMAN.

Yesterday a clergyman of the politico-clerical and military class of Southern divines, called upon us, and expressed a desire to hear a recitation of the most advanced class in the school. A class studying Grammar, History, etc., was called out and read a selection from the Fifth Reader with accuracy and fluen-

cy, quite unembarrassed by the presence of the visitor. His countenance expressed the most unaffected astonishment as he listened, and he looked from teacher to pupils with every lineament betraying the blankest amazement. He asked a great many questions about our opinion of the intellectual capacities of the children; did they learn with facility, had they capacity to acquire a knowledge of any study which demands an exercise of the reasoning faculties, could they do anything but read, which they did so well simply because of the wonderful imitativeness which he thought as general a characteristic of negroes as of parrots? We assured him that our pupils were as proficient in all their studies as in the common branch of reading, also, that we aimed to produce a harmonious development of all the faculties of minds and were as successful, we thought, as if the material were of the constitutional and orthodox Caucasian variety. Our clerical friend seemed lost in a maze of thought. This view of the subject, confirmed by present evidence, was plainly new, and in no respect acceptable to a reverend conservator of Southern institutions, and a devotee to the "lost and holy cause." The gentleman, after a brief address to the scholars, in which he informed them that he rejoiced exceedingly that they had an opportunity to improve their minds, and hoped that they would also improve their morals, and never lie nor steal when they became men and women, but try to get to heaven, where there would exist no doubt as to their equality with white people, took his departure, a wiser if not also a sadder man.

KANSAS.

[A slip has been sent us from a Leavenworth paper, from which we take the following reference to our Missionary and Freedmen's Church there.]

FREEDMEN'S SCHOOL.

An evening school for the benefit of adult colored people of both sexes, and all of that class whose daily avocations prevent them from attending the public schools, has been in operation for some months in South Leavenworth, under the auspices of the Freedmen's Bureau, and the immediate direction of Rev. Robert Brown and the Mission Church, of this city. Much good has already been done in this direction, through the kindness and well directed efforts of Mr. Brown and his Christian associates. The school has been held four evenings in each week, supplied by the Mission Church with teachers, free of cost to the pupils; and has been well attended during the winter. Over one hundred names were enrolled, and the average attendance was large.

The school was opened by the Mission Church, last November, under the auspices of the American Missionary Association, and has been taught by volunteer teachers up to the present time. The progress made by the pupils is encouraging, and deserves all praise.

To Rev. Robert Brown, and the philanthropic ladies and gentlemen of his congregation, the thanks of the community are due, for their generous and self-sacrificing labors in behalf of the poor and neglected ones of this city. Like the Master, these kind-hearted, benevolent, *Christian* men and women, go into the lanes and alleys and unfashionable streets, giving a word of instruction to the ignorant, encouragment to the weak, gentle chiding to the erring, and pointing all to Him who was the friend of "publicans and sinners;" to Him who was scorned by the Pharisees of old, for doing similar work, as these His humble followers are scorned by the Pharisees of the present day. Let us respect true Christianity wherever we find it; and let this community give all needed encouragement and a hearty God-speed, to this generous and laudable enterprise.

American Missionary.

NEW YORK, JUNE, 1868.

SPECIAL NOTICE.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

OUR BOSTON ANNIVERSARY,

Will be held in Tremont Temple, Wednesday, May 27th, at 11 o'clock. Unusual interest will be given to the meeting by speakers recently from the Southern field.

Our New York Anniversary.

The American Missionary Association held an anniversary meeting in Steinway Hall, New York, Tuesday Evening, May 12th, Lewis Tappan, Esq., a Vice President, in the Chair. He read the 46th psalm, (called Martin Luther's psalm), and Rev. S. S. Jocelyn offered prayer. A hymn was then sung, after which Secretary Whipple read a brief statement, showing the condition and work of the Association.

Rev. L. W. Bacon made the first address. He had recently returned from a visit to some of the missions of the Association. Two maxims had been laboriously impressed on him by gentlemen in the South. 1. "Niggers won't work." 2. "Niggers can't learn;" statements which coming as they did from the utterly indolent and shiftless whites of the South, from a people which, with profuse advantages of education and learned leisure, had never added a line of any value to the world's literature, must be accounted among the great practical jokes of history.

He gave illustrations of the industry and thrift of the blacks, and claimed that the ruin and despondency of the South was only to be found in that class which had been wont to rely on the labor of the slaves. With all pity towards the personal suffering of individuals, he held, nevertheless, that the future stability of society at the South depended on their being, as a class, overthrown and impoverished.

He urged a larger attention to the specifically *religious* work of the Association: deploring the religious teaching and worship prevalent among the negroes themselves. In the frantic orgies of their "shouts," and "revivals," and night-dances, were evidently the traits of the fetish worship of their Congo ancestors. They needed churches and ministers that should teach them that religion does not consist in paroxism and catalepsy and bodily exercise, but in purity and charity. He spoke very favorably of the schools and missions of the Association. He had had opportunities of observing the lives and labors of other missionaries, both at home and in foreign fields, and he bore witness that among them all he had never seen more self-denying consecration to their work than among the missionaries of the American Missionary Association—never a more frugal use of the charities of the church, in which so little money was made to go so far and do so much good as among these missions.

John M. Langston, Esq., Inspector of schools under the Bureau, the colored gentleman to whom President Johnson offered the place held by General Howard, gave an exceedingly interesting account of his visit to the schools of the Association, some of which were the best he had ever seen. He showed how the Gospel, learned in the schools, was carried into the families, and then became a saving

power to the parents. He said that the colored people need to be educated in three particulars, 1st, cultivation in letters; 2d, to value and acquire property; 3d, in personal, Christian, and moral character. His illustrations of these points were full and forcible, and carried conviction to the audience.

David Macrae, Esq., of Scotland, made the last address. He had come to this country for the special purpose of looking into the condition of affairs in the South. He had made an extended tour there seeking information from all classes, and he was constrained to dissent from the sweeping remarks of Mr. Langston, in relation to the entire lack of Christian character among the ruling class. He had found evidences of sincere piety, and narrated some examples. He took pleasure, however, in bearing testimony to the high character of the schools of the Association, and the importance and value of its missionary labors in the South.

After singing two verses of the Missionary Hymn, the benediction was pronounced, and the meeting closed.

A Suggestion.

A Christian sister in New York (state,) sending us a donation of fifty dollars, says:

"If as the Rev. E. B. Webb says in his annual discourse, 'the harvest of a hundred years is to be determined by our planting in this and the next generation.' I feel warranted in drawing somewhat upon the principal of a little patrimony left me by my honored parents. Were it not that I want something to give every year, it would be a privilege to give the whole at once."

In reply, the following facts were stated:

A few years ago, a lady having two thoausnd dollars at her disposal, proposed to give it to this Association, on condition of our agreeing to pay interest thereon, during her life. This was done, and she has since added to the amount. On this she now receives annual interest, a part of which she contributes to our work.

About the same time, a superannuated clergyman, since deceased, deposited with us some public stocks, to be ours at his death, but the income of which he wished to receive during his life, with the privilege of withdrawing a part of them, if necessary to his support. He did not withdraw any, and at his decease, the whole became ours, as he intended, and his estate was settled without the intervention or cost of executors.

It is possible that others may desire to enter into similar arrangements, and thus make sure the fulfilment of their purposes

An Example Worthy to be Imitated.

It is refreshing to record examples of liberality, and especially in regard to our work among the poor. As much for the influence it may have on others, as because it is worthy in itself, are we induced to speak of the Bethesda Church and Sabbath School, Reading, Mass. One year ago last March, an agent of this Association pleaded the cause of the needy in Bro. Wilcox's pulpit. At the close of the address, the pastor arose and said: "Brethren, if I had in my hand $1,000 to give to benevolent objects, I would give $900 of it to this." The result was a contribution from the Church of over $300, and from the Sunday School of $150 more.

This year, the same agent, on the last Sabbath in April, made his plea to the same people, followed by the same statement from the pastor, and the result is $450 from the congregation, and $200 from the Sunday School. And this is all the more

gratifying from the fact that the congregation last year taxed themselves $6,000 to repair their Church, which they are now straining hard to pay off, and at the same time increased the salary of their pastor $400. Such giving doth not impoverish. Are there not other Churches and Sunday Schools that will go and do likewise?

Letter from Gen. Howard.

War Department, Bureau of Refugees Freedmen, and Abandoned Lands.

WASHINGTON CITY, May 11, 1868.

REV. GEO. WHIPPLE, *Sec'y A. M. A.*

MY DEAR FRIEND:

As you are aware my interest is unabated in the great educational work of which your Association forms so prominent a part, and I regret exceedingly that I cannot be present with you and your Association, on the occasion of your next Anniversary. I am therefore deprived of the pleasure of refreshing my recollections in regard to the details, and of there mingling my sympathies and prayers with yours, for the extension of your excellent system in the Southern States.

The coming year is the one all important. Good and true men, who love the Lord Jesus Christ, must be made to feel that we are in a transition state; that the efforts to multiply centers of education must now be pushed with vigor, so as to fill the entire society with unwonted interest—enthusiasm if possible—in this subject; that the men just coming into power may feel an absolute necessity to adopt complete and thorough systems of education. Now is the time for a missionary association to work for the Master. Churches of an elevated character follow your schools as naturally as the day follows the dawn.

I know people are poor and taxes are heavy and it seems almost impossible to raise money; but I know also that there are two hundred and fifty thousand Christians, who are each worth upwards of fifty thousand dollars. I know further that the giving which costs a sacrifice, and is a cross to bear does a man good in his soul, and is an investment for eternity. Let us remember that "God will render to every man according to his deeds—to them who by patient continuance in well doing, seek for glory and honor and immortality, eternal life."

It is true we cannot purchase eternal life with money; but we may lose our heritage by too much closeness, by neglecting to give of our treasures at just such times as these, when the entire future of a race depends on a little more vigorous action, and on increasing contributions.

You must do in the future as you have done in the past—that is, draw largely on the bank of faith, and continue your labors, supported by the cheerful expectancy that you will receive the blessing of your Divine Master.

Very truly, Yours,

O. O. HOWARD.

Encouraging Testimony.

We present below, three letters, giving the views of the writers respecting the work of this Association among the Freedmen. We invite special attention to the decided testimony they bear to the happy effects of mingling religious with intellectual instruction. The first letter is written by an intelligent minister in the service of the Pres. (N. S.) Home Mission Committee; the second by an honored New England pastor, and the third by a Christian layman.

EDUCATION IN THE SOUTH.

KNOXVILLE, EAST TENNESSEE,
April 22, 1868.

Messrs. Editors:—Having visited the most important cities along the coast in North and South Carolina, Georgia, and Florida, I feel myself measurably qualified to speak on the

subject of schools and educational interests among the Freedmen. I am all the more inclined and constrained to do so, inasmuch as this work is now being entered upon by our denomination as a new agency, and as an auxiliary in establishing churches among this most interesting people.

It has been my privilege to visit extensively the schools and families under the care of the American Missionary Association, where I have been welcomed and entertained. I have made my home with them by special invitation, secured to me through a very kind letter of introduction from Rev. E. P. Smith, the General Field Agent of that Society. From Beaufort, S. C., to St. Augustine, Florida, I made it a duty and a uniform practice to visit all missionary schools without regard to their organizations or Societies that sustained them. I found the American Freedmen's Commission and the American Missionary Association operating the most extensively, and to say nothing of others, these two representative Societies are doing a very different kind of work on a different basis. And knowing what I do of this most impressible people, I hesitate not to say, that the results will be as marked in contrast, as the two systems can make them. As these societies are sustained almost exclusively by Christian people at the North, and their agents are seeking admission into almost every church, pressing their claims and making their appeals in behalf of a cause truly worthy of a liberal Christian beneficence, it seems proper for me to say that the American Missionary Association, however denominational in its tendencies, is out and out Christian. Its principals and teachers are Christian men and women, their homes are homes of prayer and piety, and their schools are conducted on religious principles. At the opening of each day's session the Bible is read and prayer offered. Sabbath-schools are sustained, and in many places meetings for prayer are held by some devoted teacher with her own department in the school. As a very natural result thousands of the youth and people are impressed with religious truth, and a living, godly life, and example, and some have been hopefully converted, and I am sure nothing can so elevate and improve the colored people as education based on religion, the religion of the Bible.

Now the American Freedmen's Commission making no pretension to a religious aim in their work, their teachers are selected without reference to their Christian character, and so I find in their schools among the Freedmen, men and women of no religious pretensions; some even infidel, while others are given to card-playing, &c. Here is the contrast, and as we would deplore such influences to operate among our children at home, I am impelled to speak against sustaining such a system of things among a people who will be all and whatever we make them. B.

Norwich, Ct., April 26, 1868.

It seems but an act of justice that after a tour through the South, during which I visited your schools, that I should bear my testimony to their high character and extensive influence. My own personal observation of the methods of teaching and the progress exhibited by the scholars, has impressed me far more than aught that I had heard or read relative to this subject. I was expecting to find efficient and useful schools, but I was not anticipating the culture and high teaching qualities which I everywhere found among those your Association has sent forth. I do not think that at the *North* it is generally appreciated that those engaged in teaching these colored schools are the young women of refinement and devoted piety; that

they are largely graduates of our best seminaries, fitted for their work by the training they have received in normal schools, and who bring to their work a holy enthusiasm and faith, such as ennobles its workers, while it sanctifies their toil. In point of thoroughness, discipline, and progress, these schools compare favorably with those of the same grade North. Our country should feel proud that into this peaceful, blessed work of educating a lowly and ignorant race, have gone forth such an array of consecrated young men and women, who have devoted to it all the culture of mind and grace of heart, which, as disciples of the Great Master, they so evidently possess. I have met them in their so-called "*homes*," and in their schoolrooms, and have been in both places surprised and cheered by observing their earnest Christian spirit, and their effective careful teaching.

These servants of our country, and humanity, who are crowning the victories of the late war by the grander achievements of education and religion, are entitled to a high place in the popular regard, and to a kindly and constant remembrance in the Churches whose benefactors sustain them in their labors.

Yours Fraternally,

M. M. G. D.

New York, April 28, 1868.

Having just returned from a protracted journey through the South, having enjoyed the hospitalities of many of your Missionary Teachers' Homes, I wish to tender my thanks through you to all those who have so kindly ministered to my comfort, and gave so pleasant a variety to my experience. It was like stepping from a confined, oppressive dungeon, into the pure light of Heaven, to go from a Southern hotel to one of those "homes" to which the refinement, intelligence, and Christian culture of New England, had been successfully transplanted; and it is a sad commentary upon the intelligence, religion, and hospitality of the South, that the ladies and gentlemen who occupy these homes, are "severely let alone," simply because they are engaged in a work which is indeed most Christlike.

I wish to bear testimony to a point which has caused so much controversy among the friends of the Freedmen, viz: the mingling of religious with mental instruction. To my mind there is but one side to this question, the one advocated and practiced by the American Missionary Association.

The result of my observation, and I tried to see closely and judge fairly, was, that the labor and money expended by the advocates of a simply mental education, had proved well nigh a failure.

The great mass of the colored people are deplorably ignorant, often sadly immoral, and in their manner of religious worship, wild and extravagant, often mistaking mere animal excitement for true religious emotion and joy. They need to be brought on to a higher plane of physical, mental, and religious living, and this mere intellectual education will never accomplish. They are waiting for a better form of worship, and will readily accept it when presented to them, as is abundantly proven by the complete success of the establishment of a new Church at Atlanta, Georgia, which, cutting loose from all existing organizations, is modeled in its form of worship after our best Northern Churches. I attended the services of this Church, which are held in a neat chapel erected in connection with the school, three times on the Sabbath I spent in A., and though there was a deep religious interest prevailing at the time, and quite a number of youth of both sexes were indulging in a

hope that they had passed from death into life, everything was as quiet and orderly as in any New England Church.

The same can be said of other places where Churches, distinct from existing organizations, and under the control of educated ministers, have been established.

I remain yours, very truly,
R. B. H.

Lands for the Freedmen,

is a topic of so much importance to them and the nation, that we cannot well say or do too much in relation to it. Below, we present two letters —one from a Northern man, the other from a teacher at the South.

GREAT BEND, PA., April 15, 1868.

From all I can learn, it is almost impossible for the landless to obtain a home in the South. I am informed that good land, worth $100 per acre, can be bought for $18, by the plantation of 800 to 3,000 acres. Other lands worth $30, can be bought for $5 by the plantation. These plantations can be bought by paying one-half down—balance on long time. If these were cut into sections of 40 acres each, and sold only to the landless, *and never more than 40 acres to one person*, (one-half or one-fourth of that, if the persons were very poor), at double the first cost of the land, two years without interest, all would be enabled to get homes.

If a company could be formed with $10,000 capital, I would take $100 in it, principal and interest to be returned in five years. The profits to go to the school-fund for the benefit of schools.

If these lands could be secured from loss and sale for a homestead by act of Congress, it would help reconstruction. But if Congress would make an appropriation of $10,000,000 for this object, to be managed by the Freedmen's Bureau, it would be a good thing.

We have a population now all told of some 30,000,000. In 100 years we shall have 60,000,000 landless, unless we begin soon to prepare for this.

Yours, respectfully,
HENRY M. KINNEY.

RICHMOND, VA., April 29, 1868.

The advancing season helps the Freedmen some, but special distress must continue from the wide-spread lack of employment. Whatever *is* realized from their labor, is on the terms and at the caprice of enemies, to a great extent—so that more than ever the land question urges itself upon their friends as the remedy. An Assistant Bureau Commissioner, who has been doing a good work for the counties of Richmond and West Moreland, informs me that it is impossible in the present state of things, for the people to do more than make a mere living, that the great relief must come from land provision, and independence of the former supporters of Slavery. With the right men in these districts, he said they would be protected from abuses, but they never could make headway without land. He has traveled through these counties, and had the best opportunities of knowing their condition.

An intelligent colored soldier from the country says, the very best they can do in their present contracts with landholders, is to make a bare living—they invariably reserve their poorest lands for the blacks, and will not rent them good land if they can help it. It takes them so long to "grub up" the land, as they call it, that their little all is spent before reaping any benefit.

One man paid $50 for a years' land rent, which was all he had, and saved only just enough for what he raised to go upon. The next year he was charged $75 for the same.

In another case, a man hired out his two boys at $100 for the first year. The father was promised, as a part of the payment, 10 acres of land. When he claimed the land, the contractor turned him off in a manner that showed that he did not intend to yield it. Having allowed the family to occupy a room on his premises, he required the mother to do the washing for his own large family, for the rent—still withholding the land—and the debt for the boys' labor unpaid.

I have been informed by a visitor directly from Caroline County, that there they are yearning, and hoping for some plan that will give them a hold on land. They are sure if this were done they could prosper as a race. They say if they could take it on trust for a reasonable time, they would pledge to pay for it.

To one living among them, amid their continued and ever present distress, the indispensableness of some such provision is constantly evident, and induces the belief that their friends must have the purpose to deliver them from the remains of their oppression, by some beneficent land appropriation.

Yours, very truly and respectfully,
M. L. KELLOGG.

[*From the Congregationalist.*]

Congregationalism in the South.

BY REV. C. L. WOODWORTH.

The National Council, in recommending to our churches the American Missionary Association as the organ, through which they might reach the Freedmen, expected that in connection with its work of education and physical relief, the Association would proceed as rapidly as possible to establish churches of our faith and polity. The obstacles in the way of this, however, can hardly be comprehended by those who have not been familiar with the work. One of these was the fact that Congregationalism was a name unknown and unheard of among the blacks. The other denominations had spread Southward, but Congregationalism, by its very instinct of liberty and equality, had stopped short at Mason and Dixon's line. It needed time, therefore, to show the blacks that Congregationalism was not some monster that might devour the churches for which they had a peculiar jealousy. And especially was time needed to educate a generation who could intelligently receive our polity.

It took four or five years to accomplish these results. But, at last, the blacks see that those who have labored with them so long and so unselfishly cannot be bad people. They are learning, too, that, of all the denominations, Congregationalism, alone, never owned, nor sold a slave. This is beginning to tell, especially on those who have received, to some extent, the culture of the schools, and they are turning away from their ignorant preachers, and demanding something more rational, and quiet, than they find in their churches.

In view of facts like these, it seems to us clear, that the time to propagate the faith of our Fathers in the Southern field has fully come, and that the New England church is, henceforward, to keep company with the New England school. Our purpose, now, is to speak of Congregational churches that have been formed among the blacks under the auspices of the A. M. A. For experiment has shown that the time to carry our polity among the whites is still in the future. The hopes we entertained in that direction, at the close of the war, have been justified by the result.

Ten Congregational churches have been organized in five different States by the Association, viz: at Charleston, S. C., Atlanta, Ga., Chattanooga, Nashville, and Memphis, Tenn., Talladega, Ala., Macon, Ga., Camp Nel-

son, Ky., Berea, Ky., and Selma, Ala. The membership of these churches is, as yet, comparatively small, the largest, some two hundred and twenty-five, being at Charleston. This will surprise no one when it is remembered that most of these churches are scarcely a year old, and that it is the settled policy of the Association to begin at the foundation, and to admit members only on careful examination, so using all reasonable security for their purity. The old churches are full of ignorance and superstition, and wildfire, and vice, and it is found practically impossible to secure an intelligent, devoted, and virtuous membership except by beginning *de novo*, in the way we have named. The result, so far, has been that those who come from the old churches are of the better sort, while those who join on profession are largely young men and women taught, and converted in our schools. It will be apparent to any one that churches, thus formed, with a reasonable time to grow, will become a controlling power in that dark land.

In addition to the churches above named, it is expected to form others at the following points at an early day. Namely, Wilmington, N. C., Beaufort, N. C., Raleigh, N. C., Andersonville, Ga., Norfolk, Va., Mobile, Ala., Beaufort, S. C., Augusta, Ga., Savannah, Ga., and Hampton, Va. At each of these places congregations and churches could be gathered, at once, if men and means were ready. And at no distant day there are many other places that will be prepared for the same thing. Indeed the work is so urgent that the Association will have to consider as to whether a congregation and church should not immediately be gathered at all its more important stations, without attempting to place over them, for the present, educated pastors. It may be found expedient to make the pastor at some central station a kind of bishop for the region around; to establish churches where they are needed; to visit them quarterly, to administer the ordinances, and to look out and set apart any who may be qualified to exhort, or teach. One thing, at least, seems clear. The Association has upon its hands a church work, only equaled by its educational work, and which it will press forward as rapidly as the funds entrusted to it will allow.

In concluding this outline of the Congregational work among the blacks, it may be interesting to notice another feature of it, and one of its early and sure accompaniments. We refer to the formation of an association of Congregational ministers at Macon on the 12th of April. This association is named "The Georgia Association of Congregational Ministers," and consists of the following members:

Rev. Frank Haley, Macon, Ga., Rev. C. W. Francis, Atlanta, Ga., Rev. A. E. Ware, Atlanta, Ga., Rev. E. O. Tade, Chattanooga, Tenn., Rev. C. P. Bancroft, Lookout Mt., Tenn.

We believe this is the first Congregational Association ever formed in the South, and may be regarded as a sign of the times. The men that compose it are in their prime, active, brave, and mean work. Most of them have enlisted for the war, and believe in carrying our policy to the gulf.

A Record of Progress.

The first part of our paper is occupied largely by reports from Georgia. This extended mention is deserved, both on account of the number of our teachers, and the success of our work in that state.

In Brief.

The communications from the field are so numerous, that we cannot publish all, and yet they are so interesting that we cannot altogether omit them. We present below some brief extracts on different topics.

CONVERSIONS.

NASHVILLE, TENN.

Many of our dear pupils are seeking the knowledge of eternal life through Christ, and some rejoice in the light of the love of God, who, a few days ago, were groping in the darkness and misery of sin. Some are in the freshness of youth, others in the maturity of manhood; some who have not seen the dark side of life's sad picture, others who have learned the deep depravity of the human heart, both by observation and experience. There are others who are still "mourning," and asking the way to Christ. C. A. CROSBY.

TEMPERANCE.

BROOKHAVEN, MISS.

Last year the teachers organized a Band of Hope in school, and there are now 63 members. Their pledge has three articles: they promise first to refrain from the use of all intoxicating liquors; second, to abstain from the use of tobacco; third, to use no profane language. I think this Society is doing much good here, for the use of tobacco especially is so universal among Southern people, black and white, and some of the boys have a hard struggle to give it up. We had a meeting of the members of the Society last week. They sang "Sparkling and Bright," first, then we called the roll, took the names of others who wished to join, and appointed a Vigilance Committee, besides other officers. I have never heard a word of swearing among the children, and I think they hardly know what it means. At Grenada, Miss Segan was telling about one of her scholars complaining that another boy had been "cussing" him, as they call it. She asked him what the boy said, and the reply was, he called me a *bald eagle*.

ANNA M. KEENE.

EDUCATION AND RELIGION.

HANCOCK, VA.

I was greatly interested in the proceedings of one of their Quarterly Conferences. A candidate for license to exhort presented himself, and after he had retired from the room, they entered into a spirited debate over the matter. One speaker thought that ignorant persons, such as were once very acceptable, would not do now. Said he, "we are having too many reading men among us to profit much by such persons, it won't do, they will be laughed at for their ignorance. Education is next to religion; any man called of God to preach, or exhort, will show it by trying to improve." They are truly getting their eyes open.

J. A. NICHOLS.

An American Response to Scottish Sympathy with the Freedmen.

In the last issue of our paper we gave a brief sketch of a meeting held in Cleveland, Ohio, at which Rev. J. A. Thome gave an account of his visit to Scotland, in behalf of this Association, and an address was adopted in response to addresses from that country. We present below a brief summary of the remarks of Mr. Thome, and the Address in full.

REPORT OF REV. J. A. THOME.

After referring to the kindness of his people in granting him leave of absence, and to a preliminary trip to the South—the home of his youth—and to the marked change which the schools and missions of the Association is producing, he proceeded to give a brief account of his operations in England, and a more extended report of his labors in Scotland, in which he was assisted by Rev. Sella Martin, the able representative of the American Missionary Association in Great Britain. He gave an interesting report of the welcome he received from the General Synod of the United Presbyterian Church, Scotland, and from the General Assemblies of the Established and Free Churches, at their annual meetings in May last. The hearty commendation of these ecclesiastical bodies opened Scotland to his mission. Meetings were subsequently held (after the vacation period), in the principal cities and towns—in Paisley, in Edinburgh, Dundee, Montrose, Perth, Helensburgh, Greenock, Glasgow, Portglasgow, &c. These meetings exhibited the lively interest which is felt throughout Scotland in the Christian education of the Freedmen. In Edinburgh, Dundee, and Glasgow, meetings of special mark were held, and from them were issued "*Addresses to the Friends of the Freedmen in America*," fraught with expressions of earnest sympathy and assurances of fraternal fellowship and support in

the great work committed to them. Honorable reference was made to the distinguished gentlemen who presided at those public meetings, and to the many others who were on the platform as speakers; and special allusion was made to the very eloquent address of Dr. Guthrie at Dundee, and the exceedingly able speech of His Grace the Duke of Argyll, at the great meeting in Glasgow, over which he presided.

Grateful mention was also made of certain liberal donors, whose large subscriptions, and intelligent interest in the cause were eminently encouraging.

As to the pecuniary success of the Mission, it was stated that about £1,500 had been realized, and that in some places the collections had not been completed. The hope was expressed that should the next year be more prosperous than the past has been, the contributions will be larger.

Leading men advised that the Association send a deputation the coming year to keep the cause before the Churches and people of Scotland.

The report concluded substantially as follows: The Christians of Scotland appreciate the evangelical character of the labors of the American Missionary Association; and the undenominational basis and catholic principles on which its operations are conducted.

There is encouragement in the attitude of our brethren in Britain, for all in this country who are extending the blessings of Christianity; encouragement in their sympathies, their prayers, their ready contributions to the means necessary to carry on this great work. The meetings they have held, and the addresses they have put forth, will cheer the hearts of the friends of the Freedmen thorughout the North, and strengthen the hands of the teachers and missionaries throughout the South.

The two Christian peoples of Great Britain and America, are being bound more closely together by this joint work; and the South, which has in the past been the main source of division and alienation, is now the ground on which peace and union are being cultivated.

For the furtherence of these vital interests, missions to England and Scotland in behalf of the Freedmen, are highly beneficial. Equally important are the visits of intelligent gentlemen to our shores, now when they can freely go through the South, and observe the progress of the educational work there.

THE ADDRESS.

We, citizens of Cleveland, Ohio, U. S., members of different congregations, assembled in the First Presbyterian Church, having been addressed by Rev. M. E. Strieby, Secretary of the American Missionary Association, and having heard from our Christian brother and fellow-citizen, the Rev. J. A. Thome, a report of his labors in behalf of the Freedmen in England and Scotland, do hereby testify our gratification in view of the success which, by the Divine blessing, has crowned his mission, and welcome him back to his sphere of ministerial duties. We gratefully acknowledge the substantial aid which has been given by our British brethren, and accept the assurances that reach us from the same source that similar aid shall continue to be furnished so long as it may be needed. While we fully admit that the responsibility of educating and Christianizing the liberated negroes of the South, rests chiefly with the people of America, we recognize also the rightful share which belongs to our brethren in England and Scotland, to participate in these labors of love, and we hail with pleasure the hearty avowals of this obligation, and of the determination to take part in this work.

We do most cordially respond to the fraternal addresses which have emanated from great public meetings in Edinburgh, Dundee, and Glasgow, and which, representing the heart and mind of Scotland, and breathing a

spirit of Christian charity, convey to the friends of the Freedmen in America the fullest expressions of sympathy and moral support, as well as pecuniary aid, in their great undertakings. We are cheered by these stirring addresses, and thank our brethren for their earnest utterances in our behalf. It is exceedingly encouraging to those who bear the pressure of so vast an enterprise, from whom must proceed the laborers and the means of maintaining them in their arduous posts at the South, to receive the sincere and fervent God-speed of the long tried friends of the negro, in Scotland, from whom, in the days of slavery, came appeals and remonstrances urging the duty of emancipation.

The public meetings whence these addresses issued, and other meetings held throughout Scotland, and especially those of the General Assemblies of the Established and Free Churches, and the General Synod of the United Presbyterian Church, have strengthened the hands and animated the hearts of the friends of the Freedmen in America.

The liberal contributions which have flowed, and are still flowing, into the treasury of the American Missionary Association from Scotland, greatly enhance the ability of the Society to meet the increasing demands of the field. We assure our friends across the ocean that, stimulated by their generous support, we of the North will redouble our exertions in the task that God has committed to us, of educating and evangelizing the four millions of our Freedmen.

We hope and pray that the union of British and American Christians in these humane labors for the elevation of an injured race, may mature into an alliance which the two Christian nations shall ever maintain for the propagation of the Gospel light throughout the world. As Americans we are happy to notice the recent proofs of sympathy with us throughout Great Britain in the mission providentially assigned us, as the sequel of our late bloody contest, of securing liberty to all the inhabitants of the land, and of raising the lowest of the people to an equality with the highest in respect of the enjoyments of human rights.

[For the American Missionary.]

"WHOM HAVING NOT SEEN YE LOVE."

Dearest Saviour! I will love Thee,
Praising evermore Thy name;
May unfeigned repentance prove me
Deeply conscious of Thy claim
To my soul's entire devotion,
Which can ne'er Thy love repay;
Love, more boundless than the ocean,
Freely given, day by day.

I am weak, O gently guide me,
Strengthen and support me still;
There are none on earth beside Thee
Can the soul's high hopes fulfil.
Thou canst save, restore and heal me,
With Thy perfect righteousness;
These, in loveliness reveal Thee,
Full of mercy, truth and grace.

Hear my earnest supplication;
All my numerous sins forgive;
Visit me with Thy salvation,
In Thy presence let me live.
Ever grateful for each blessing,
Let me pray—"Thy will be done;"
Love to God and man possessing,
Blest shall be life's setting sun.

D. RUSSELL.

CHILDREN'S DEPARTMENT.

Another Transplanted Flower.

CHURCH HILL, May 13, 1868.

LITTLE ROBBIE came to school two years, and learned to read nicely. He always had his lessons and seemed happy while reciting them. During the morning exercises he was very attentive, and ready to answer any questions. While speaking of a Saviour's love I have seen the tears roll down his cheeks. His delight knew no bounds, when his class, of twelve little ones like himself, were allowed to remain, and read verse about in the Testament. He was always in his place at Sunday School, when well enough to go. He had a mild and cheerful disposition and was beloved by all who knew him.

He was never satisfied unless permitted to read a chapter at family worship, (his parents cannot read,) then they would join him in singing a hymn, and father or mother lead in prayer. The third year he came to school but three weeks, took cold, and wasted slowly with consumption. As he had moved to the country, I did not see him all winter. In April I was astonished to find him so weak,

and knowing that he must die, I spoke plainly yet in comforting words, to the little sufferer. I saw he felt deeply, and when I kneeled and in simple language commended him to the Saviour, he wept freely. Three weeks after, one beautiful Sabbath, I saw Robbie for the last time. He was evidently very near his death. On asking him what I should read, he said, "I don't care, so it is something pretty." I read about the New Jerusalem, and told him he would soon be there with the Saviour. "Robbie, are you afraid to die, do you love the Saviour?" "I don't know," said the little trembling one. After I talked a little while he seemed comforted and satisfied. He shed no tears, but his whole mind was taken up with religion. He read his Bible until his eyes grew so dim he could no longer see the words, and he sang until he could sing no longer, those two beautiful pieces, "Evergreen Shore," and "We're traveling home to Heaven above."

His sufferings were great, but he was extremely patient. If, when moaning with pain, they would commence worship, by singing, he would cease and lie quiet. The last few days he had no fears of death, but would tell his grandmother, he was going to Jesus, that he would rather go than stay, and we can but feel that he is happy. Although scarcely nine years old he seemed to fully comprehend the plan of salvation and trust in Christ as his Saviour. The corpse was brought to the church, and his school mates followed the remains to the grave.

S. H. CLARK.

RECEIPTS

IN APRIL, 1868.

MAINE.

Camden. E. D. Mansfield and Abner Howe, $5 ea.; Coll. by F. A. Mansfield, $1	11 00
Falmouth. First Cong. Ch	24 00
Garland. Cong. Ch	7 00
South Freeport. Rev. H. Isley	1 00
Waterborough. Bapt. S. S. b. of C.; Others, b. of C	
Waterford. ——, *for a Teacher*, $15; Mrs. J. Morse and Mrs. M. M. Page, $1.	16 00
Yarmouth. First Cong. Ch	54 20

NEW HAMPSHIRE.

Amherst. Miss S. L. Lawrence, $75; Cong. S. S. *for a Teacher*, $25; Ladies Soc. 2 b. of C	100 00
Bennington. Cong. Ch	8 00
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